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THE  
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Chronicle.

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DILLON'S BAY, ERROMANGA.

## ERROMANGA.

Our engraving for the present month will be regarded with sacred and melancholy interest, as affording a correct view of the fatal spot where the devoted WILLIAMS lost his life, in November, 1839. The drawing from which it has been copied was kindly forwarded by the Rev. T. Slatyer, who visited the New Hebrides last year in the *Camden*; and from the letter that accompanied it, we are happy to present the appended extract:—

June 23.—Early in the morning, Erromanga was over our weather-beam, about 17 or 18 miles distant. Some of the land is high: it presents a bold and very rugged coast, and its mountains are very barren—in this respect it seems quite *unpolynesian*. There is a stern uncultivatedness about it as descried from this distance, consonant, perhaps, with the peculiar savageness of its tribes. It is possible, indeed, that the wild barrenness of its rocks and hills have helped, with other more potent causes, to nurture in their bosoms those habits which seem to defy, at present, the approach of the Gospel's genial influence. We were about seven miles off the shore at mid-day.

June 24.—On going upon deck this morning, that memorable spot, DILLON'S BAY, opened full to view—we stood just abreast of it, about seven miles off shore. In another hour we worked so far up the bay, that its whole line of sandy beach lay stretched out before us, at a distance of two, or two and a-half, miles. In one view, the bay seems to recede into a kind of deep luxuriant ravine, forming a marked exception to the general appearance of the island in point of fertility. Rocks and hills rise slopingly from the beach on either side, and distant mountains rear their heads in the back-ground, over the heart of the bay. The line of sandy beach is divided into two parts by an inland stream flowing into the sea.

It was on the right side of the stream, and very near to it, that Mr. Williams was pursued and attacked. The boat lay near the rocks on the right, while Mr. Harris and his companions went to the left, and a little way inland by the course of the stream. Mr. Cunningham, on hearing the alarm, ran in a direct line for the boat, remembering where they had left it; but Mr. Williams ran straight into the sea, near the stream, at a right angle with the position of the boat, and thus he was cut off. What a morning of heart-thrilling interest was it! and how it seemed to realize the scene of that melancholy day, to gaze on the spot where the catastrophe occurred, especially as we saw the natives, some of whom had most likely stained their hands in the blood of Williams and Harris, pursuing various movements on shore! At one time a large cluster, numbering about fifty, stood together, and then dispersed; some retiring into the bush, others running along the beach, some kindling a fire as if to decoy us to visit them, and some appearing to collect stones, as if to be ready for an attack, should we land.

But no such presumptuous intention as that of landing was cherished by any one on board. We have no teachers designed for them, and Providence seems to point to Tanna as the key to Erromanga. At twelve o'clock, we put our vessel on the other tack, and sailed fast away from the spot on which we had gazed all the morning with feelings of the liveliest and most heart-touching interest; especially our worthy Captain, to whose mind that sad disaster was most vividly brought back, while beholding the very place where it happened. He pointed it out to me with the greatest exactness, which may be easily perceived from the sketch I have taken of the bay.—(Page 413.)

## RAROTONGA.—ADVANTAGES OF EDUCATION TO THE YOUNG

THE following pleasing intelligence has been communicated in a letter from Mrs. Gill, under date, Arorangi, Sept. 5, 1842 :—

The good work is still going on amongst us, and a steady increase to the number of the faithful proves, I trust, that our labours are not in vain in the Lord. Our schools are also well attended, and the desire of the children for instruction is very pleasing. Some time ago I selected from the upper classes a few girls whom I taught to write on paper. I have sent home some of their copy-books, that you may see their first attempt—the paper is bad, but we had not any other at the time. I hope their second books will be better done. They are also making progress in arithmetic and geography, having committed nearly the whole of the latter to memory. If some kind friends in England would send us an entire set of "Pinnock's Catechisms," they would be acceptable. We could make selections, and have them translated for the use of our schools.

Last May we held our annual meeting with the children of this station, and those of Avarua. Early on the morning of Wednesday, May 17th, they all assembled in the chapel; when, after singing and prayer, Mr. Gill addressed them from John, "Will ye also become his disciples?" When the service closed, the children partook of refreshments prepared for the occasion. After singing a hymn, they were formed into ranks; and, with their native banners, painted all colours, and decorated with leaves and feathers, they marched in procession from one end of the settlement to the other. On their return we again met in the chapel, where several addresses were given by teachers and others, expressive of their joy on the occasion.

One of the deacons who attended the meeting—an old man, once a heathen—engaged the attention of the children by reciting, in a vehement manner, an ancient invocation to Tangaroa, their idol: he then said, "Children and youths, listen to me—these were our words, and this was our manner, in the days of your fathers, who are dead; yes, they are dead. Oh, if they had lived! if they had lived! how happy would they be to see what I see! I greatly compassionate you, my dear children, and greatly desire that you should know the great deliverance you enjoy. Often you have heard me tell of the dark deeds practised formerly, before the great love of God reached our land. I will not say much today; but listen to me a little while, and I

will just tell you of one little child whose fate I knew when I was young.

"We were often at war, one chief with another. At a certain season, some time before the great word of God shined on us, we were at war—the people of Avarua with us of Arorangi. No one was safe at that time: if a man, woman, or child, went out in the morning, perhaps they would be killed before night. During this war, of which I speak, a father and mother left their house in yonder mountain, and went somewhere by the sea-side towards Avarua. They took their little child with them, and being weary they sat down under a tree to rest; when all of a sudden they saw two men of your station not far from them. Ye children of Avarua listen to me! What to do they did not know: in a moment, however, they resolved to put the child up in the tree, and run themselves to the bush, and thus escape their enemies, and in the evening return for their child; but, alas! the little child was seen in the tree by the men. Was it compassionated? Was it saved? No, the two Avaruans took it, and with wild shouting brought it, and dashed it down on a heap of stones, when in an instant its bowels gushed out. But this did not satisfy their rage. They took up stones and crushed it to powder. Alas! alas! that child, that child! if the good word of God had come just before his time, he would have lived, and would, perhaps, now have been in our midst—my heart weeps. You, little children, and you, older youths, weep for that child, and for the dark deeds of your fathers! Blessed are your eyes, for you see this season—here you are, the children of Avarua, and the children of Arorangi, united in love! Be diligent, be attentive, be followers of God as dear children!" The old man then sat down, but the impression his speech produced was not soon forgotten.

How true, my dear friend, is prophetic testimony concerning the heathen, "Their habitation is full of cruelty, and their feet are swift to shed innocent blood." Oh cease not to pray for the heathen!—there are yet hundreds of islands in this vast ocean, whose wretched inhabitants are still living, as these once were, unblest by the light of divine truth; but who, through the increased efforts and prayers of the churches at home, soon might, like these, enjoy all the blessings of our common salvation.

## MISSIONARY LIBERALITY IN THE HERVEY ISLANDS.

(From Rev. W. Gill, Rarotonga, August 27, 1842.)

THE letter from the Directors to our churches, inviting them to assist by all possible means, in the great work of making known the Gospel to the heathen beyond them, was fully appreciated both by ourselves and the people of our charge. It is, however, but little that the poor natives of Rarotonga can do towards filling the treasury. A goodly number of those, who have tasted that the Lord is gracious, are not only willing, but anxiously desirous, to give *themselves* to you and to the work of the Lord. These and many others assist you by their constant supplications to the throne of Him who values obedience more than sacrifice, and whose ear is ever open to the cry of his people; but of this world's good they have not much. Those of the natives, united in classes for instruction, have been diligent during the past year in planting and weeding their patches of arrow-root for the benefit of the Society.

On the 15th of June last, we held the Annual Auxiliary Missionary Meeting, at Avarua—the station of Mr. Buzacott. At an early hour of the morning most of the people at this station assembled in the chapel. After singing and prayer, Mathea Davida was re-appointed as Treasurer. Several speeches were delivered by natives, testifying their gratitude to the churches at home, and their love to the Saviour for the blessing of grace so richly enjoyed by them. The Captains of two American whaling vessels lying off the Island attended the meeting, and gave some account of the revivals in America, together with the growing interest in missions there; exhorting the people by every practicable means to seek the extension of the blessings of the Gospel to the heathen beyond them.

Rio, one of the first native teachers to the Island, gave an address which was listened to with great interest. He said, "Blessed are our eyes, that we see these rays of light. Our fathers were born in darkness, and in darkness their years fell behind them. The various generations of chiefs have died without seeing those days; but we are now rejoicing continually in the light from heaven." Addressing the young, he said, "You ought indeed to exalt your voices high in

praise to Jehovah. He has saved you from the pit of heathenism. We, your fathers, know the character of that pit. Some of you were born there; but now you resemble stones dug out of darkness and filth, and built up, by the love of Jesus, into a house of light and glory. You do not know what we know. The reign of Satan is a dark reign—a reign of death. We, your fathers, have lived under his dominion. The place in which we are now met was once a fearful place—a place of murder. We lived in the mountains, and hid ourselves in the holes of the rocks and in the caves of the earth. Our spear was our companion—our stones of murder our choicest property. *Ane! ane! ane!* (Alas! alas! alas!) we ate flesh—human flesh—and *drank blood*; but *now* we are saved. Great is the love of God. Let our hearts be glad—let our voices be exalted—and let us do what we can to send the word of God to those who *are* as we *were*. The churches of Britain are doing much now; and they call on us to help them: we have no real property; but we all have land, and we all know how to plant. Let us plant—continue to plant—arrow-root, to assist in this great work; and what we do with our hands, let us see that our hearts be there also: that will be well-pleasing to God."

After the meeting, the arrow-root prepared by the classes was weighed—it amounted to 1,400 lbs. (two years' subscription.) The people of this station, "Avarua," were prevented from preparing their arrow-root last year, owing to their building a new school-house; their old one, together with their chapel, being blown down by a fearful hurricane, in March, 1841.

A few days after the above meeting, one of a similar kind was held at our station, "Arorangi," at the close of which, 900 lbs. of arrow-root were subscribed, together with three dollars, and twenty-four bundles of dried banana. The people of the station, with the children of our school, have planted for the ensuing year, and by their cheerfulness in the work, give proof of their desire to aid, as far as in them lies, the holy cause to which they owe so much.

The testimony of Mr. Gill, as conveyed in the preceding communication, to the ardent desire of his people to contribute for the support and extension of the Gospel, is happily corroborated in the appended translations of letters from the native officers of the local Auxiliaries at Arorangi and Mangaia. The first is addressed to the Rev. A. Tidman, under date of October:—

Our friend and brother, to you the man who writes. This, my letter, is concerning the

growing of the word of God and his church at Arorangi. We are greatly rejoiced while thinking of your compassionate love to the heathen, and the great work you are doing by your Society. Ours is a land of no property: nevertheless we have contributed arrow-root, and, for the three years now fallen behind us, we have assembled at one place. No ships have come to buy until now. Now Mr. Joane Williamu has come, and we have given over the property to him.

We were heathens formerly, and then we neglected this good work; but when Williamu came and brought our first teacher, whose name was Papeiha, we found life, and the darkness fled. It was as Paul has written—"We were once darkness," Eph. v. 8; and as John says, "The light shined in the midst of darkness, and the darkness comprehended it not," chap. i. 5. Then it was we knew that good was the word of God. Then were our idols abolished, and now we are thinking that thus shall be the growing of the word of God in the lands yet remaining in darkness, who know not the salvation and loving-kindness of God.

The arrow-root (2,306lbs.) has been sold to Mr. Williams for money, amounting to 2*l.* 0*s.* 5*d.* There is joined to it 6*l.* 17*s.*, making in all 30*l.* 17*s.* 5*d.*, which Mr. Williams will forward to the Society through Dr. Ross, Sydney.

This is the conclusion of the word. Saved be you!

NA SETEPHANO.

The second is addressed to the Directors and friends of the Society generally:—

*Mangaia, Sept. 10, 1842.*

FRIENDS, BRETHREN, AND SISTERS,—Blessings on you from God, and from the Lord Jesus our Saviour! We were heathens formerly, when Williamu first came to us in his vessel. They brought to us the word of God, but we took the teachers and ill-treated them, and their wives. We scattered their property, and took the books they brought us, as ornaments to our heathen dances. This we did in our blindness; but when we knew the word of God we greatly wept. The word of God has grown very great among us, and the word spoken by Isaiah has been fulfilled, chap. ix. 2. Through your compassion and prayers, we have obtained the knowledge of Jesus our Saviour. Our former gods were wood and stone, and great in number: each family had a separate god, but now we have one God, as was written by Paul, Ephes. ii. 13. Look you at that passage!

Brethren and Sisters, we send the property we have collected to assist you, and the churches of Britain. It has been subscribed by the churches at Mangaia—it is but very little. Ours is a land of no property. This is the amount of what we have subscribed: 11*l.* 12*s.* 6*d.* It is not ours—it is yours.

Brethren, here is another little word of ours to you; we are much in want of slates, paper, pens, ink, and pencils. We have learnt to write on sand and leaves, and we greatly desire that you should give us a supply of the things mentioned.

We are greatly rejoiced at the testimony of Paul, 2 Cor. v. 18, 19. By that word we know our former state of blindness, and that now we are reconciled to God. Because of the great love of God, our war-clubs are laid aside, and we are become brethren.

This is all we find to say at present.

NA MUMANGATINI, who collects the property at Mangaia, for the Society.

NA SOLOMONA, who writes at Oneroa, the Great Settlement.

## NEW HEBRIDES.

The subjoined interesting account of the last visit of the *Camden* to these islands, and the auspicious reception of our devoted brethren, Turner and Nisbet, by the natives of Tanna, has been communicated by the Rev. A. Buzacott, in a journal forwarded under date of July, 1842:—

*External appearance of the island and its inhabitants.*

July 1.—Went ashore, accompanied by Captain Morgan, and the brethren, Heath, Slatyer, Johnston, Nisbet, and Turner, to have a meeting with the Chiefs. We landed in perfect confidence; and, while the Chiefs

were assembling, we walked from the bay where we landed to the opposite shore. We were much surprised at the richness of the soil, and the extraordinary size of the yams, sugar-cane, and bread-fruit trees. The cocoa-nut tree abounds in every direction. We found the natives very civil and respect-

ful, but their appearance was most degrading and disgusting. They had their bodies plastered over with a thick coating of either red earth or charcoal; some had one half of their faces painted red; others all red or all black, as suited their taste: this, indeed, is the only covering they wear, except the females, who are decently covered with matted leaves. The native houses are low, wretched-looking hovels, and they have neither mats to sleep on nor cloth to cover them. In the cold season they huddle together, like so many pigs, to keep each other warm, or sleep near a fire. The women are the slaves: they weed and till the ground, dig the yams, climb the cocoa-nut trees, cook the food, and carry burdens; while the men walk about at their ease, with their clubs and spears, and bows and arrows.

#### *Conference with the Native Chiefs.*

On our return we found the Chiefs assembled in the teachers' house, and immediately proposed to them a number of questions, viz.—Whether they wished the Missionaries to reside among them? Would they treat their wives with respect? In case of war how would they act towards them? Would they give them a piece of land to build a house on? Would they assist in building a house for them? To these questions satisfactory answers were given, and we then returned to the ship.

#### *First commemoration in Tanna of the death of Christ.*

July 3, (Sabbath.)—This has been a memorable day. The brethren, Heath, Slatyer, Johnston, Turner, and Nisbet, went ashore about nine in the morning, and had a meeting with the natives in the open air, under the shade of a large tree. About 200 were present: most of them, who had the means, came decently clad, and were very attentive; while, through an interpreter, the brethren severally addressed them. Most of the men were armed with clubs, and bows and arrows. About half-past ten the Bethel-flag was hoisted in the *Camden*, and a boat's crew, with the Captains of each of the other vessels, came and united with us in solemn worship. In the afternoon, the ordinance of the Lord's Supper was administered, and addresses were given both in Samoan and English. The service was one of peculiar interest, as it was the first time of commemorating the dying of the Lord Jesus in this heathen land.

#### *Departure from Tanna.*

We remained till the 8th of July, when we bade farewell to our dear friends, and weighed anchor. We left them in much more favourable circumstances than we an-

ticipated. The teachers' house, in which they will reside till their own is erected, is a very good one, and the natives are very civil towards them. Resolution Bay is a beautiful place: close by there is an active volcano, which during our stay, was continually sending forth thick volumes of smoke, and in the night, at times the heavens were reddened with its blaze. The sight, a little way off at sea, was sometimes very grand. Every now and then it was accompanied by a rumbling noise, as of an immense volley of musketry.

#### *Nina—usefulness of the native evangelists.*

From Resolution Bay we proceeded to Nina, and arrived there about four o'clock of the same day. Brother Slatyer and myself went ashore, and proceeded to the teachers' house. After waiting a little, three of the principal Chiefs came to see us, accompanied by a number of the people, with whom we had some conversation. Every thing appeared just as we found it at Tanna: there are no converts, but a favourable impression seems to have been produced, and many attend worship on the Sabbath. Six times the teachers have been successful in preventing war; and soon after they landed, a boat's crew from a whaler would have been cut off, and every individual massacred, had they not interfered and prevented it.

#### *Pledges of a future harvest at Eranan.*

July 10, (Sabbath.)—We sailed close to Eranan, but the wind blew so hard, it was with great difficulty we could hold any communication with the shore. We succeeded at last in getting off from the island Samuela, one of the teachers, from whom we learnt that the good work had been commenced—that *twelve women and five men had embraced Christianity*, and had stood firm; while some others had made a profession, but in time of trial fell away. We were delighted to hear of these—the first fruits of the New Hebrides; and our prayers ascended with our praises that this little one may soon become a thousand.

#### *The Chief of Ekeamu friendly to the Gospel.*

July 11.—Anchored at Ekeamu. With the native teacher, Davida, for our guide and interpreter, we went ashore to see the Chiefs and people. As we neared the beach a young man ran into the water to meet us, clapping his hands and shewing other demonstrations of great joy, calling out "Davida, Davida!" We were informed by the latter that he was one of three who had become converts, and that he was delighted to see him return to the island. We were conducted to the apartments of the old Chief, who had always befriended the con-



verts; expressed our gratitude to him for his conduct; and urged upon him the object of our visit. He told us his people had been foolishly obstinate in disbelieving the teachers, considering them as "castaways," and not expecting again to see the ship that brought them; but that being now convinced what they had told them was true, they resolved to delay no longer, but would from henceforth attend to instruction.

*The natives plundered by foreigners.*

The people in this island are not so fierce in their appearance as those at Tanna: they are of lighter complexion, and we scarcely saw a war instrument among them. They told us they were much frightened by the crews of the sandal-wood ships, whose conduct, according to their account, has been most disgraceful. Armed bodies of men would go on shore; and after offering the natives some trifle for their pigs, which they could not accept, the foreigners would proceed to shoot the pigs, and carry them off by force—their fowls shared the same fate, and their taro had also been taken away. Through Davida, we expressed our utter abhorrence of such conduct, and they were glad to find we did not belong to that party.

*Criminal and appalling practice.*

This is a large island, mountainous, with but little low land where we anchored—what low land there was appeared very swampy. Here the natives had their plantations of

taro and sugar-cane, planted in beds with much neatness and taste, and enclosed in a fence of reeds very skilfully constructed. We heard of a horrid custom prevalent in this island, namely, the immolation of widows. When the husband dies, whether he have one, two, or a dozen wives, they must all be strangled and cast together into the sea, where the people bury all their dead. Davida informed us, that, a few days previous to our arrival, he had been the means of saving one poor creature from strangulation. Her husband had died, and the brother of the wife, whose office it is to perpetrate the horrid deed, was prepared with a cord for the purpose. Davida ran between him and his victim, and rescued her, and made the brother promise that he would not again attempt it. The husband was consequently buried without the wife, and her life was spared.

*The New Hebrides appealing to the Church of Christ.*

This group presents a very interesting sphere of labour—the work, on all the islands we have visited, wears an encouraging aspect: we hope the Directors will not delay to send out a reinforcement. There are three very large islands; viz., Tanna, Erromanga, and Sandwich Island, and three smaller ones, Nina, Fetuna, and Ekeamu. We may hope they will all soon be ready to receive the messengers of Christ, and then thirty Missionaries would be few enough vigorously to carry on the work.

## INDIA.

### MISSIONARY VISIT TO LUCKNOW.

(From Rev. R. C. Mather, Mirzapore, March 17, 1843.)

LAST year, the Directors will remember, I made a tour in the territories of the independent Rajah of Rewah, and visited many places where no Christian Missionary had been before. This year it was agreed that we should travel through the territories of the king of Oude; and visit Lucknow, one of the largest and most important cities in India. Throughout the greater part of the proposed route, no Missionary had gone, and the field of usefulness was wholly untrodden. An old friend, Mr. Smith, of the Church Mission, agreed to accompany myself and Mrs. Mather.

On the 15th of January, we reached Lucknow. This is the largest native city in India, and in the number and magnificence of its public buildings, it is perfectly unique. We had no idea previously of its vast extent and its dense population. Even Benares is small in comparison, and its public buildings are far inferior. As the present king is very strict in the observance of his own

faith, and intolerant to others of a different persuasion, it was thought by our friends in Lucknow, that we had better not attempt to preach to the Mussulmans, nor, indeed, address them at all on this occasion, but confine ourselves to doing good amongst the small Christian population. This advice occasioned us no small grief, as it seemed to hold out a complete disappointment to all our hopes and prospects. However, after deliberation and prayer, we resolved on making an effort to benefit the Mussulmans, leaving the consequences to God.

In accordance with this determination, we succeeded in engaging an empty house in the densest part of the city, and had removed to it all our boxes of books for sale and gratuitous distribution. The house stood in front of the market-place, and when we had arranged our book-shelves they could be seen by all the passers-by. Thither we went every morning, and came away every evening. At first we had but

few visitors, and, when they found that our books were for sale, they expressed themselves disappointed, as they had heard that, in the Company's provinces, we distributed them gratuitously. Soon, however, the news spread that Missionaries had arrived in Lucknow, and the street was crowded by persons anxious to speak with us.

For eight successive days, we were engaged perpetually in preaching and teaching, and religious discussions. Some of our hearers seemed pleased to see us, while others appeared very angry that we had dared to come: one Maulavi said on parting, that if he had the power he would not allow us to remain longer. All this while we continued to offer our larger books for sale, and gave away the smaller ones to those who could read. Their eagerness to obtain the latter was, however, the occasion of much confusion, and threatened something worse, as one day a rush was made towards our book-shelves, and ten or twelve New Testaments were forcibly carried off. After this we found it necessary

to be cautious as to whom we should admit, and succeeded in making arrangements which effectually excluded all characters of a ruder sort. As now only one or two days remained, previous to the commencement of the Muharram, when we should not be allowed even so much as to show ourselves as preachers of the Gospel, we resolved on distributing, gratuitously, all the books we had brought with us: this we did, to the great satisfaction of the people, though the supply was little commensurate with the demand. Having emptied our shelves of our Persian and Hindoo books, and thus accomplished all that we could do in a transient visit, and even more than we had dared to hope, we gave up our house in the Bazaar. At our lodgings, however, we had subsequently many visitors, including two or three Pundits, to whom we gave copies of the Scriptures in the Hindoo.

On the 31st we left Lucknow, and after visiting Cawnpore and Allahabad returned to Mirzapore.

## BAPTISM OF HINDOO CONVERTS AT BANGALORE.

(From Rev. James Sewell, Bangalore, Nov. 21, 1842.)

### *Gradual enlightenment of a heathen mind.*

I HAVE recently baptized a man who has lived with us as a servant for three years past. When he entered my family, he was professedly a heathen; but from the first he showed an amiable and teachable disposition, and was remarkable for integrity and uprightness. After about a year and a half, he requested baptism; but, as his knowledge was scarcely sufficient to warrant my compliance, I delayed until he should better understand what he was doing. There was no trace of insincerity or improper motive, but rather the reverse; and I do not now feel satisfied that it was right to decline baptizing him. After about another year's trial and instruction, I felt no hesitation in admitting him into the Christian Church by baptism.

He is, at present, a very delightful specimen of the triumph of christian principles over all the darkness and wickedness of heathenism. His example has been already, to my knowledge, very useful; and the unostentatious consistency of his conduct has attracted admiration. We have named him Lazarus. May it be his privilege to be specially beloved of Christ!

### *Power of grace in a young Hindoo female.*

The case of a native girl, whom I have baptized, is also very interesting. She was as wild and as ignorant as a heathen girl could be, when she was intrusted to the care of my dear wife, by her parents, about

two years ago. But when I look at her now, and compare her with what she was then, and with what she would have been had she continued in the darkness of heathenism, I cannot but magnify the grace of God. Her mind gradually opened to the truth, and her prejudice against it being apparently nothing but the carnality of the unrenewed heart, gave way to its claims, and she soon acquired such a measure of intelligence, and manifested such a spirit of inquiry, as encouraged exertion and excited hope.

### *Unreserved surrender to the Saviour.*

During Mrs. Sewell's frequent and long-continued illnesses, this girl was constantly with her, to wait upon her; and was at the same time constantly receiving instruction from her, not in set and formal lessons, so much as in free and familiar conversations. She also witnessed, on one or two occasions especially, the power of Christianity to produce resignation under painful and trying disappointments; and it was evident the effect of them was beneficial to her mind. Her first manifestation of faith in Christ was during an attack of fever which threatened her life, about one year ago, when she expressed herself as not afraid to die, because she trusted in Christ for the pardon of all her sins, and for the complete salvation of her soul. She recovered from that illness, and ever since has shown a more serious and decided attachment to

Christianity than she did before. It was about six months after this, according to her own account, that she seriously determined to follow Christ fully, and a few weeks afterwards she requested to be admitted to the church by baptism.

*Combination of christian decision and filial reverence.*

Her simplicity, humility, and love to the Saviour, were remarkable in the spirit which she manifested on this occasion, and the only obstacle to her baptism appeared to be the opposition which her parents would make. In encountering that opposition, she displayed great firmness and decision for God, without any improper or unbecoming disregard of parental authority, and used the most winning and persuasive arguments to induce her parents, her father more particularly, to consent; and at last to her entreaties, and to our arguments, he yielded so far as to promise

no active opposition. In this respect he has kept his word, and continues to treat the girl as his daughter, though she has broken her caste.

*Stedfastness in the faith.*

She continues thus far to walk consistently, though, from her age, (only about fourteen,) she cannot be supposed to have acquired a very mature christian character. Her name was Kalee—the name of one of the most frightful forms of Doorga, the goddess of evil. She is now called Lydia, after her “whose heart the Lord opened, so that she attended unto the things that were spoken by Paul.”

These instances, with the progress of inquiry, the increase of knowledge, and the desire of the people to have their children educated in our schools, which we have now considerably extended, encourage and cheer us in the midst of many things calculated to depress our minds.

## MORAL CONDITION OF THE INHABITANTS OF COIMBATOOR.

(From Rev. E. Lewis, Coimbatour, January 17, 1843.)

*Character, employment, and influence of the Brahmins.*

In conversing freely with the people in their own language, by which I have been enabled to form an estimate of their comparative views of idolatry and Christianity, I have frequently in my own mind divided them into three classes, namely, *confirmed idolaters, sceptics, and inquirers*. The first class, chiefly consists of Brahmins, especially those of them who depend for their livelihood on the liberal support which Government affords to idolatry. As these Temple Brahmins form a considerable portion of the “Holy and superhuman fraternity,” (as they frequently call themselves,) and are employed by the other Brahmins who devote themselves to worldly pursuits, and by people of inferior castes, to purify their houses, pray for the dead, propitiate the spirits of departed friends, cure diseases, exorcise demons, and many other things of the like nature,—they naturally exercise an almost unbounded influence over the greater part of the people, whom, by acting upon their fears, they hold in abject submission to their own power, and in the grossest darkness respecting even the first principles of natural religion.

It is scarcely necessary to say that men of this description, whose entire influence over the bodies and minds of the inferior people, and whose means of subsistence depend exclusively upon a firm adherence to their own system, are, without exception, *confirmed idolaters*. Still they

do not altogether avoid intercourse with Missionaries, especially when they can meet an opportunity of openly depreciating Christianity, and of extolling the virtues of their own dumb idols, in the presence of a *mob* of their own people. On such occasions they studiously avoid everything in the form of an argument, being convinced that they would be defeated in the very attempt to defend idolatry in this way: they therefore deal in the wildest declamations, and the most ridiculous and extravagant nonsense.

There are, however, among even these persons a few, and but a few, who readily embrace any opportunity of conversing with a Missionary alone, and who, before the conversation is brought to a close, will not only freely acknowledge the excellency of the Christian Religion; but frankly confess that their adherence to their own system is merely *worldly policy*, and, as they frequently term it, “A profitable matter for the stomach.”

*Atheistical objectors to Christianity.*

The second class of persons consists of *sceptics*. By public preaching, wide distribution of tracts, and other means, these persons have acquired sufficient knowledge to perceive that the idols which they formerly worshipped are “nothing in the world;” yet as to a belief in the existence of “one living and true God,” they have none, or at least *seem* to have none; judging by the mode of reasoning which they adopt

in reference to this subject. Frequently, after speaking to a mixed assembly in the market places and elsewhere, and when led to entertain a slight hope that their minds had been somewhat seriously impressed by the truths of the Gospel, one or two of these persons have boldly stepped forward, and, in the presence of all the rest, not only denied everything which I had advanced, respecting the depravity of human nature, and the way of salvation through Jesus Christ, but impiously asked "Where is the God you speak of? Show him to us and we will believe in his existence: our gods we can see, and therefore acknowledge their existence, but, as you rightly told us they are not God, for they can neither see, hear, speak, nor walk. We are, therefore, dissatisfied in our own minds as to the truth of what you advance respecting the existence of any God whatever."

Thus they reason within themselves, and thus they speak. No argument whatever, drawn either from analogy, or from the natural connexion which they everywhere observe between cause and effect, seems to produce any conviction in them of the existence of an Intelligent Being who made all things. They seem to me to have closed their minds against conviction, and to have plunged themselves into the awful gulf of atheism. However, they are different from atheists in Europe in one point of view—they use no persuasions to make proselytes,

but are contented with being atheists themselves; neither do the theists attempt to reclaim them. So long as they do not call themselves Christians, but observe a strict attention to all the forms and distinctions of caste, no one will attempt to molest them.

*Mournful consequence of the fear of man.*

To the third class belong *inquirers*. With several of these I have frequently had the pleasure of conversing. Some of them, (as they tell me,) have renounced all connexion with idolatry for several years past. They live as formerly among their heathen relatives, and are silent spectators of all the idolatrous practices of their neighbours. They embrace every opportunity of speaking to Missionaries, and of obtaining books from them. These books they preserve with great care, and read very attentively. They frequently tell me, "We have a great desire to become Christians, but the very first day we attempt to take such an important step our relatives will abandon us for life, and leave us no other prospect than that of poverty and infamy." Their condition is such as could not but excite the sympathy and prayers of any Christian well acquainted with them. May the Lord of his infinite mercy deliver them speedily from this state of painful indecision, and bring them into the "glorious liberty of the children of God."

### CHAPELTON STATION, JAMAICA.

THE following grateful intelligence has been communicated by the Rev. Robert Jones, Missionary at Chapelton, in a letter received by the Rev. J. J. Freeman, since arriving in this country, after his visit, as the Deputation of the Society, to Jamaica.

We have had much to encourage us in our work since you left. During the last few weeks several persons have become decidedly devoted to God. There is quite a favourable movement on the part of the young, since we established special meetings amongst them. We hope soon to receive several of them into the church.

You will be sorry to hear that we have lost two young persons by death: one was a girl who had received her education in the school, and gave good evidence that she died in Jesus. The other was one of our newly-elected Deacons, named John Richards, who died a week after you left the island. You will remember him, I dare say, when I tell you that it was the same young man who took your boxes to Kingston: he was poorly then, and the fever became stronger upon him, so that he was never able to rise from his bed after his return from town. His loss is felt by all

who knew him, being a most humble, consistent, and devoted Christian: he was beloved and respected by every member of the church.

Throughout the whole of his illness, (which was most painful and distressing) he manifested great meekness and resignation to the will of God. For several days he was delirious, but not a word escaped his lips inconsistent with the religion of Jesus. He wished sometimes to be left alone, and when all his friends had retired from the room, he was heard praying very earnestly for God to have mercy on him, and bless him, and give him patience to bear his affliction. He said, two days before his death, that he knew he should soon die, but of death he was not afraid. He bade his friends farewell with composure. We feel that we have lost a faithful friend. The last service that he engaged in was the communion of the Lord's Supper, at which

you presided, when you made some reflections respecting its being the last occasion when we should all commune together; and true it was with this our departed brother.

### DEATH OF THE REV. P. WRIGHT IN SOUTH AFRICA.

WITH feelings of the deepest sorrow we fulfil the duty of communicating to the friends of the Society intelligence of the death of the Rev. Peter Wright, our valuable and honoured Missionary at Griqua Town. He died at Philippolis, on the 14th of April, after a short illness of ten days, leaving a wife and nine children to deplore the grievous and sudden bereavement with which it has pleased the Father of mercies to visit them. The Directors deeply commiserate the condition of the sorrowing widow and her family, and earnestly commend them to the sympathies and prayers of all the friends of the Society. Our departed brother has been removed in the midst of his energies and usefulness, at a period when his presence and his agency on the borders of the colony appear to have been most urgently needed. The immediate cause of his death was malignant sore throat, which has made its appearance in the country in the form of an epidemic, and seems likely to prove the occasion of extensive mortality. At the period of his decease, Mrs. Wright and some of her family were suffering under the same complaint, and while we devoutly hope that life may be spared, we are admonished to hold ourselves prepared for the contrary.

Mr. Wright sustained a very important share in the work of our missions beyond the Northern Frontiers of the Colony, for which the wisdom and grace of his Divine Lord and Master had peculiarly qualified him; and the difficulty of finding a successor to his arduous and honourable post is fully indicated in the following testimony to his character, contained in a letter from the Rev. Dr. Philip.

“Mr. Wright united in himself many qualities of high value as a missionary; but the great secret of his usefulness, was the entireness of the consecration of his heart to God. He sought not himself, and he thought nothing of sacrifices when God or a sense of duty required them. Nothing was too great for him to undertake, when he saw the path of duty clearly before him; and he found his reward in his work. That act of service in which he closed his life, affords a striking illustration of the devotedness of his mind. In the midst of a flourishing family, and of comforts which he himself and his excellent wife had created, and with the cause of Christ in a high state of prosperity around him, he no sooner saw that his presence at Philippolis was called for, than he broke up his establishment at Griqua Town, and, with his family, exchanged a state of comparative comfort, for one of privation; and a state of peace, to enter into one of strife and contention. The people asked him to come to them as the only person who could save them from the evils they were suffering,—fears within, and impending calamities without; and, aware of all the sacrifices it might cost him, he consulted not with flesh and blood, nor counted his own personal comforts, nor the comforts of his family, nor even his own life, dear to him, that he might render the required service to the cause of his Divine Master.”

### DEATH OF THE REV. SAMUEL KIDD.

THIS mournful event occurred on the 12th of June. At their earliest subsequent meeting, the Directors adopted the following resolution, which, as expressive of their feelings on the occasion, and in justice to the memory of their departed brother, it affords them a mournful gratification thus to place on public record:—

“That the Directors desire to receive, with unfeigned submission to the will of God, the intelligence conveyed to them of the sudden decease of their valued friend, and former Missionary in Malacca, the Rev. Samuel Kidd, Professor of the Chinese Language and Literature, in University College, London; and they avail themselves of this opportunity to record their deep sense of his moral worth, and the zeal which he manifested in the cause of the evangelization of China; of the eminence of his attainments in the important department of services to which his talents and acquirements were consecrated, and of the great loss sustained by the Christian Church, in his removal at this juncture, when his efficient aid might have been so usefully afforded to Missionaries destined to the great Empire of the East, by instructing them in the language; and that this Board conveys to their esteemed friend, Mrs. Kidd, the widow, and her family, the assurance of their christian sympathy and condolence, and their earnest hope that the God of the widow and the fatherless will afford them all the gracious support they require, and from his goodness abundantly supply all their need.”

In consequence of the painfully destitute circumstances in which the widow of our lamented friend, and her family of seven children, have been left by this mournful dispen-

sation, a subscription has been opened for the purpose of raising a fund to be devoted to their future maintenance. The Committee, to whom its management has been committed, have already had the pleasure of receiving generous benefactions from the Queen, Prince Albert, and the Queen Dowager. Other donations have also been presented, including £100 from the Directors of this Society. It is earnestly hoped a sufficient amount will eventually be raised to meet the urgent exigencies of a case possessing such strong and affecting claims on the resources of christian benevolence.

### APPLICATION FOR A PRINTING-PRESS FROM MIRZAPORE.

AMONG various means of usefulness which have been brought into exercise at this station, through the energy and devotedness of our esteemed brother, the Rev. R. C. Mather, an institution for the education of native orphan children forms one of the most important as well as the most promising. In April last the establishment contained one hundred children—a number which indicates at once the success of the effort, and the difficulty of sustaining it in an efficient and suitable manner. Mr. Mather is careful to pay great attention to the moral and religious instruction of the children, and he has reason to hope that the spiritual reward of the Society in this undertaking will be equally lasting and abundant. His chief anxiety is how to provide appropriate and beneficial employment for the orphan boys, as they grow up to active life; and he has made a suggestion on the subject, which, at his particular request, we present, with our cordial and earnest commendation, to the notice of such friends as may have it in their power to assist the realization of his wishes:—

“It has struck me after an experience of three years as a lithographic printer, that no plan would tend more effectually to develop the energies of the orphans, besides securing their service in the mission, and effecting a great good to the mission cause, than to combine a type-press with our present lithographic presses. Type-printing is merely a mechanical labour, and many boys would be able to do it who would not be able to lithograph. Now may we not hope that some friend to the Society would present us with a good Columbian press, and as much type of various sizes as would avail to set us going in the first instance; and with the type, the rollers, the ink, &c. &c., which all contribute to make up the apparatus of a press. My assistant, Mr. Danenberg, is acquainted with printing, and he would be able to superintend this work in connexion with other operations that are in progress.”

The Directors most gladly offer to take charge of any articles of the description stated by Mr. Mather, on their being forwarded to the Mission-house, Blomfield Street, Finsbury, whence they would be shipped by the earliest suitable conveyance to India.

### RETURN OF MRS. LEITCH FROM INDIA.

IN consequence of failure of health, Mrs. Leitch, wife of the Rev. A. Leitch, of the Madras station, has returned to her native

country. She arrived in safety by the *John Line*, Capt. Brodie, on Tuesday, July 11, and has since proceeded to Edinburgh.

### MISSIONARIES ON THEIR VOYAGE TO INDIA.

WE have the pleasure to state, that Mr. and Mrs. Buyers, and Mrs. C. Campbell, who embarked in June last, in the *Ellen-*

*borough*, bound for Madras and Calcutta, arrived in health and safety at Madeira, on the 17th of the same month.

### EAST LANCASHIRE AUXILIARY.

THE anniversary of this Society was held in Manchester on June 18th and the three following days, when the Rev. Dr. Russell, Rev. Dr. Alliott, Rev. T. Adkins, Rev. T. Archer, Rev. J. Sortain, Rev. J. Raven, and Rev. G. Forward, pleaded the great cause so successfully, that above £2050 were contributed. This sum is considerably more than its most sanguine friends could have anticipated, from the heavy commercial losses which had befallen the town during the past year, and by which many of the friends of the Society had severely suffered. It is gratifying also to observe, that this exceeds the sum,

raised at the last anniversary, by £100; although several large donations, usually given, have not yet been received; nor is it less so to know, that nearly £1600 of the whole were silently collected in the boxes, after the sermons preached at the different places on the sabbath.

On Monday morning, two prayer-meetings were held, one at Rusholm-road, and one at Chapel-street, which were well attended, and proved seasons of refreshing from the presence of the Lord. In the evening, a public meeting of the members and friends of the Society was held in Grosvenor-street Chapel, Samuel Fletcher, Esq., the treasurer, in the chair; when the cause of missions was powerfully advocated by the Rev. W. M. Kerrow, and most of the ministers already named. The aggressions of the French in Tahiti were signally denounced, and the strongest sympathy excited on behalf of those persecuted for conscience' sake, in every part of the missionary field.

On Tuesday evening, a juvenile missionary meeting was held in the same place, which was crowded with the teachers and elder children of the various schools; and, on Wednesday morning, a public breakfast, held in the Corn Exchange, James Kershaw, Esq. the Mayor, in the chair, concluded the services of the anniversary.

## LETTERS RECEIVED FROM MISSIONARIES, &c.

(Latest Dates.)

SOUTH SEAS, 1842-43. — Tahiti, Rev. J. T. Jesson, Nov. 25. Rev. C. Bariff, Jan. 1. Rev. W. Howe and brethren, Aug. 24. Rev. R. Thomson, Sept. 16. Mr. E. Buchanan, Aug. 29. Rev. T. Joseph, Oct. 10. Mr. J. Bariff, July 25. Rev. J. M. Orsmond, Aug. 16. Rev. C. Wilson, June 20. Eimeo, Rev. A. Simpson, Oct. 18. Rev. W. Howe, Dec. 24. Raiatea, Rev. G. Charter, July 30. Rev. G. Platt, June 20. Rarotonga, Rev. C. Pitman, September 17. Rev. W. Gill, Jan. 18. Savaii, Rev. G. Platt, Nov. 11. Rev. C. Hardie, Nov. 12. Upolu, Rev. W. Day, Nov. 9. Rev. G. Turner, March 1. Rev. J. B. Stair, Nov. 14. Rev. W. Harbutt, Sept. 14. Rev. T. Bullen, Nov. 21. Manono, Rev. T. Heath, June 2. Tutuila, Rev. A. W. Murray, May 3. Sydney, Rev. Dr. Ross, Jan. 23. Rev. T. Slatyer, Jan. 2. Rev. Messrs. Chisholm and Moore, Dec. 16. Rev. H. Nott, Oct. 14. Mr. Johnston, Oct. 17. Rev. A. Buzacott, Sept. 29. Rev. T. Slatyer, Sept. 17.

ULTRA GANGES, 1842-43. — Hongkong, Dr. Lockhart, Feb. 27. Macao, Dr. Hobson, Feb. 10. Ningpo, Rev. W. C. Milne, Jan. 22. Malacca, Rev. Dr. Legge, Dec. 1. Singapore, Rev. Messrs. Dyer, Stronach, and Keasberry, Jan. 23. Rev. Messrs. Stronach and Dyer, March 10. Rev. S. Dyer, Nov. 30. Penang, Rev. T. Beighton, March 13. Rev. A. Stronach, Jan. 2. Batavia, Rev. W. H. Medhurst, Oct. 23.

EAST INDIES, 1842-43. — Calcutta, Rev. J. A. Shurman, May 12. Rev. W. Morton, April 14. Rev. T. Boaz, April 19. Rev. J. Paterson, Feb. 1. Rev. J. Bradbury, Oct. 3. Chinsurah, Rev. G. Mundy, Nov. 22. Berhampore, Rev. T. L. Lessel, April 17. Rev. Messrs. Hill and Lessel, April 5. Rev. M. Hill, Jan. 12. Benares, Rev. J. Kennedy, April 18. Rev. D. G. Watt, Feb. 16. Mirzapore, Rev. R. C. Mather, April 18. Surat, Rev. W. Clarkson, April 23. Rev. W. Flower, Feb. 25. Madras, Rev. W. Porter, April 20. Rev. A. Leitch, March 25. Rev. J. Smith, March 24. Vizagapatam, Rev. E. Porter, April 16. Cuddapah, Rev. J. W. Gordon, March 21. Belgaum, Rev. W. Beynon, March 28. Rev. J. Taylor, Jan. 27. Bellary, Rev. W. Thompson, April 26. Bangalore, Rev. J. A. Regel, April 24. Rev. E. Crisp, March 24. Rev.

Messrs. Rice and Sewell, Jan. 25. Rev. B. Rice, Dec. 24. Mysore, Rev. J. Sewell, April 20. Rev. C. Campbell, April 20. Salem, Rev. J. M. Lechler, Dec. 31. Combaconum, Rev. E. Nimmo, April 12. Coimbatore, Rev. W. B. Addis, January 16. Rev. E. Lewis, Jan. 17. Nagercoil, Rev. C. Mault, April 19. Rev. J. O. Whitehouse, March 15. Nevoor, Rev. E. Mead, April 18. Rev. J. Abbs, Mar. 9. Quilon, Rev. J. C. Thompson, May 25. Travandrum, Rev. J. Cox, Jan. 19.

MEDITERRANEAN, 1843. — Corfu, Rev. J. Lowndes, May 22.

SOUTH AFRICA, 1842-43. — Cape Town, Rev. Dr. Philip, Feb. 11. Mrs. Philip, April 27. Rev. M. Vogelgezang, Jan. 15. Rev. R. Moffat, April 14. Paarl, Rev. G. Barker, Feb. 8. Dysalsdorp, Rev. J. Melvil, Jan. 6. Hankey, Rev. W. Philip, Jan. 3. Bethelsdorp, Rev. J. Kitchingman, Jan. 2. Port Elizabeth, Mr. Passmore, March 6. Uitenhage, Rev. W. Elliott, Dec. 7. Theopolis, Rev. R. B. Taylor, Feb. 15. Kat River, Rev. J. Read, Jan. 9. Cradock, Rev. J. Monro, Dec. 26. Colesberg, Rev. T. Atkinson, Dec. 28. Caffreland, Rev. F. G. Kayser, Feb. 17. Rev. H. Calderwood, March 20. Rev. J. Brownlee, Sept. 8. Borigelong, Rev. H. Helmore, Oct. 28. Namacqualand, Rev. J. H. Schmelen, Aug. 6.

AFRICAN ISLANDS, 1842-43. — Mauritius, Rev. D. Johns, March 6. Rev. J. Le Brun, Feb. 2. Mr. Baker, Dec. 5.

WEST INDIES, 1843. — Demerara, Rev. T. Henderson, April 29. Rev. C. Rattray, April 17. Rev. J. Scott, Jan. 13. Rev. S. S. Murkland, Jan. 31. Rev. E. A. Wallridge, March 16. Berbice, Rev. E. Davies, May 16. Rev. A. M'Kellar, May 5. Rev. J. Waddington, May 15. Rev. G. Pettigrew, May 15. Rev. J. Dalgleish, May 1. Rev. J. Roope, March 30. Rev. D. Kenyon, Jan. 14. Rev. S. Haywood, Jan. 9. Jamaica, Rev. W. Slatyer, May 27. Rev. F. W. Wheeler, May 17. Rev. W. G. Barrett, May 3. Rev. E. Holland, April 23. Rev. R. Dickson, April 29. Mr. W. Milne, March 13. Rev. T. H. Clark, April 11. Rev. J. Vine, March 28. Rev. R. Jones, March 14. Rev. W. Alloway, Feb. 20. Rev. G. Wilkinson, Feb. 14. Rev. B. Franklin, Jan. 16.

## ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz. :—

For Rev. W. Gill. — To Mrs. Dempster, Turnhamgreen, for a box of slates and pencils; to friends at Tiverton, per S. F. Gervis, Esq., for a box of clothing.

For Rarotonga. — To the scholars of a ladies' school in Hawick, for a box of clothes for the orphan children there.

For Rev. C. Hardie. — To the young people of Rev. W. A. Hurdall's congregation, Huddersfield, for a box of useful articles.

For Rev. R. Jones. — To Mrs. Strutt and friends, Belper, for a box of clothing and other articles.  
 For Rev. J. Dalgleish. — To friends in the congregation of Rev. J. V. Thompson, Slaford, for a box of clothing.  
 For Mrs. Johns. — To Mrs. Gladstone and Miss Lawrie, Lincoln, for a box and parcel of clothing.  
 For Mrs. R. Moffat. — To Mr. W. Evans, Shore-ditch, for a case of paper hangings; to Mrs. Ann Chappell, Newport, for a parcel of clothing; to the Sherborne Ladies' Missionary Working Society, for a parcel of useful clothing.  
 For Rev. J. G. Messer. — To Mrs. Shelly and friends, Yarmouth, for a box of clothing and haberdashery.  
 For Rev. H. Helmore. — To friends of Missions at Stratford-on-Avon, for a box of clothing, &c.  
 For Mrs. Edwards, Lattakoo. — To Mrs. Flower, Tottenham, for a bale of dresses and useful articles.  
 For Mrs. Atkinson, Colesberg. — To Mrs. Medwin and friends, at Union-street Chapel, Borough, for a case of useful articles of new clothing, &c.  
 For Rev. J. Monro. — To friends of Missions at Arundel, for a box of clothing and useful articles.  
 For Rev. E. Crisp. — To the Young Ladies' Missionary Working Society in connexion with the Old Meeting and Princes-street Chapels, Norwich, per Miss Sayer, for a box of useful and fancy articles.  
 For Mrs. Porter's Orphan School. — To friends at Forres, for a small box of fancy articles.  
 For Mrs. Lechler. — To Friends at Bury and Ips-

wich, per Mrs. Buck, for a box of useful and fancy articles.  
 For Mrs. Mather. — To Mrs. Shelly and friends, Yarmouth, for a box of fancy articles.  
 For Rev. W. and Mrs. Buyers, and the schools under their care. — To the Ladies' Working Committee connected with Spencer-street Chapel, Leamington, for six dozen garments; to the Teachers and Scholars of Mill St. Chapel, Leamington, for three dozen garments, slate pencils, &c.; to the Ladies' Working Committee, Great George-street Chapel, Liverpool, for a box of useful articles; to Mrs. Jaek, Bristol, for a parcel of fancy articles; to the Ladies of Tunbridge Wells Missionary Society, for a box of useful and fancy articles.

To an Old Subscriber, for a large parcel of books; to D. E. P., for a parcel of books and magazines; to Mr. E. Kemp, for seven vols. Evangelical Magazine; to the Silk Mill congregation, Chesterfield, per the Misses Boden, for 16 vols. Evangelical Magazine; to Rev. John B. Grey, Youghal, for three branch chandeliers; to Mr. W. J. Lewis, for seven vols. Evangelical Magazine; to Mrs. Bailey, for a large parcel of books; to Mr. W. Lees, Camberwell, for 27 vols. Evangelical Magazine; to C. E. S., for a parcel of books, magazines, &c.; to Miss Ann Hawkes, Coventry; to a friend at Stoke Newington; to Mrs. Payden; to the Sabbath-school teachers in connexion with St. Nicholas-street Chapel, Weymouth; to Mrs. Pearcy; and to the Misses Hollett, for numbers of the Evangelical Magazine, Reports, &c. &c.

MISSIONARY CONTRIBUTIONS,

From the 13th April to the 31st of May, 1843, continued from last month.

SCOTLAND.		£ s. d.	£ s. d.	£ s. d.
Girvan, for the Chinese Mission.....	2	5	0	Col. by J. Gourlay ..... 0 6 8
Aberdeen Juvenile Missionary Society .....	10	2	0	Croyriar's Church Assoc. for religious pur. 10 0 0
Paisley, Thread-street Relief Church .....	13	0	0	Kilsyth Relief Church 3 0 0
Lerwick Congregational Church .....	2	8	0	Mrs. Mearn's Female Class, Port Dundas... 0 14 1
St. Andrew's Students' Society .....	1	15	6	28l. 6s. 11d.
Arbroath, A. S. ....	2	0	0	Edinburgh Aux. Soc. per G. Yule, Esq.—
Dunse, Young Men's Soc. For Chinese Mission ..	3	0	0	Legacy of late W. Oliphant, Esq. .... 21 0 0
5l.				Pittenween Relief Ch. 1 0 0
Falkirk, Miss Muirhead, for Boy at Benares, called Claudius Buchanan .....	3	0	0	Brechin Soc. for Missions, Tracts, & Schs. 3 0 0
Haddington—				Mrs. P. Guthrie ..... 0 5 0
P. Begbie, Esq. ....	1	0	0	Portobello Seces. Ch.... 2 0 0
Messrs. Banks and Son 2l. 1s.	1	1	0	Forfar Juv. Soc. for religious purposes ..... 3 0 0
Coupar Angus Sabbath-school Missionary box..	1	5	0	Melrose Young Men's Society .....
Ancrum, for the Chinese Mission, per Mr. J. Donaldson .....	4	0	0	2 0 0
Glasgow Aux. Soc. per J. Risk, Esq.—				Children in Dr. Bell's School, Greenside, for China..... 0 10 0
H. B. Duncan, Esq. for the Chinese Mission	5	0	0	32l. 15s.
A Friend, S. D. ....	0	10	0	Collections by the Rev. J. C. Brown, for the Chinese Mission—
J. Henderson, Esq....	5	5	0	Tranent..... 3 0 0
J. W. Picken, for Bellary School .....	0	6	2	Haddington .....
J. Rankine, Kilsyth, for Chinese Mission .....	1	0	0	4 17 3
R. White, Carmunnoch, ditto .....	0	5	0	Rev. J. Abernethy, Bolton 1 0 0
Cambleton Cong. Ch. 2 0 0				Prestonkirk .....
				4 4 6
				From funds of the late Mr. Begbie .....
				2 0 0
				Dalkeith .....
				10 16 3
				Miss Craig, produce of needlework made by her .....
				1 2 0
				Upper Keith .....
				1 17 2
				Dunbar .....
				9 1 6
				Gladsmuir..... 2 3 4
				Cambusnethan .....
				8 8 0
				Shot's Iron Work .....
				2 15 0
				Master John Waddel, Crofthead .....
				0 5 0
				Dundee .....
				4 15 0
				Coldingham .....
				6 16 11
				Ayton .....
				5 6 10
				Chernside .....
				5 8 8
				Crawshaws .....
				2 2 8
				Garvald .....
				2 7 2
				Athelstandford .....
				5 13 4
				Stenton .....
				2 4 7
				Col. by Tract Distributors, at N. Berwick... 2 2 4
				Mrs. Somerville, Corston, Biggar .....
				5 0 0
				Stockbridge .....
				10 0 0
				Innerwick .....
				5 0 0
				Berwick .....
				16 4 6
				Musselburgh .....
				5 11 0
				Ballancrief .....
				1 4 3
				Hawick .....
				7 2 6
				188l. 9s. 9d.
				IRELAND.
				Newry, Col. after sermon by Rev. J. Weir, at Ebenezer Chapel..... 12 4 6
				Carrickfergus .....
				4 10 0
				SWITZERLAND.
				Lausanne, Mr. Eugene Dostat .....
				1 1 0
				Neuchatel, on occasion of the visit of Rev. A. F. Lacroix..... 20 0 0
				LYONS.
				Rev. L. and Mrs. Martin, for Chinese Mission, francs 10
				NICE.
				Miss Bury, for the Chinese Mission .....
				1 0 0
				Miss E. Bury, ditto..... 1 0 0
				NOVA SCOTIA.
				A Friend in Nova Scotia.. 40 0 0



From 1st to 30th June, 1843—inclusive.

£	s.	d.		£	s.	d.	
Mrs. H. Layland, per Rev. B. S. Hollis	5	0	0	Petersfield	1	0	0
Mrs. A. Curling, per Ebenezer Smith, Esq.	5	0	0	For the Nat. Tea. Thos. Wallace	10	0	0
R. G. I., the thank-offering of a reclaimed drunkard	0	10	0	11l.			
John-street Aux. Society, per J. R. Elsey, Esq.	40	0	0	Herefordshire.			
Chapel-street, Soho	21	0	0	Huntington and Gore	2	16	0
J. and E. a bridal offering	1	0	0	Huntingdonshire.			
Highbury College, Student's Association	4	16	6	Kimbolton, Mr. B. Poulton, for the Chinese Mission	0	12	6
Claremont Chapel, Ladies' Aux. on account	20	0	0	Isle of Wight.			
A friend to religion, per the Record, for the Madagascar Mission, 100 francs	3	16	9	Ryde	96	10	0
For the Chinese Mission.				For Chinese Mission	4	13	9
Mr. S. Oliver, per W. Flinders, Esq.	1	1	0	For Nat. Tea. T. Guyer	10	0	0
Dr. Stroud	5	0	0	111l. 8s. 9d.			
An advocate to the cause, by Rev. J. Stratten	5	0	0	Kent.			
A memorial of Divine mercy experienced in China and homeward, per ditto	5	0	0	Sandwich	3	10	0
The half of a note sent to Rev. Dr. Bennett, the other half having been applied by him as desired by Anonymous	2	10	0	Lancashire.			
B. V. Lerber, Esq., per Rev. Dr. Steinkopf	1	0	0	East Aux. Soc. per S. Fletcher, Esq. on acco.	1559	19	7
Mr. T. Dorford	2	2	0	Liverpool, a few Christian friends, per Mrs. Samuel Job, for the Madagascar Mission	15	0	0
Miss Wills, per Rev. J. J. Freeman	5	0	0	A box of useful articles for ditto, value	10	10	0
For the support of an orphan girl in the Institution at Bhowanipore, called Rosalinda Phipson	7	0	0	25l. 10s.			
From the Society for promoting Fem. Education in the East—				Leicestershire.			
For Mrs. Rice's School, Bangalore	10	0	0	Aux. Soc. per T. Nunneley, Esq.—			
For Mrs. Porter's sch. Vizagapatam	12	0	0	Asby-de-la-Zouch	9	10	0
Buckinghamshire.				Bosworth	5	0	0
Woburn, Mrs. Angell	10	0	0	Churchover	6	12	0
Cambridgeshire.				Hugglescote	1	10	0
Duxford District—				Great Easton	1	2	0
Duxford	30	3	4	Hallaton	6	0	6
Little Shelford	0	17	7	Hiuckley	15	8	2
Foulmire	37	4	0	Kibworth	4	4	0
Linton	42	15	7	Leicester—			
	111	0	6	Bond-street	101	15	2
Less expenses	2	15	6	Gallowtree-gate	38	16	6
	108	5	0	Mr. Giles	5	0	0
Devonshire.				Mr. Jeffery	1	1	0
Paignton	6	0	0	Miss Cook's box	1	1	0
Tiverton	22	13	9	Box of articles sent to Berbice	20	0	0
Essex.				Missionary Communion	5	14	0
Epping, Rev. J. Alcott (D)	10	0	0	Public Meeting	20	8	4
Saffron Walden, a Lady, per Mr. W. C. Harris; produce of the sale of fancy work	2	10	0	Lutterworth	42	5	4
Gloucestershire.				For Nat. Tea. J. Wickliffe	7	15	6
Olivers, Miss Cox, for Trevandrum	2	4	0	Melton Mowbray	31	2	10
Cheltenham, H. W. Benison, Esq. for the Nat. Tea. Robert Chamberlain	10	0	0	For Bechuana Schs.	4	0	0
				Narborough	13	2	2
				Newton Burgoland	4	0	2
				Shilton	9	0	0
				Theddington	7	0	0
				Ullesthorpe	10	8	6
				Whetston	0	14	0
					372	14	2
				Less expenses	19	14	10
					352	19	4
				Middlesex.			
				Hayes	15	8	1
				Norfolk.			
				Yarmouth, Juv. Assoc. New Meeting, for the Chinese Mission	1	12	0
				Northumberland.			
				Berwick	4	16	2
				Somersetshire.			
				Glastonbury, Mr. Carey, per Rev. F. W. Meadows	1	5	0
				Suffolk.			
				Suffolk Society in aid of Missions, per Shepherd Ray, Esq.—			
				Alderton	4	0	0
				Beccles, for Nat. Tea. J. Crisp	10	0	0
				For Surat English Institution	5	5	0
				Subs. and Collections	62	5	8
				Bergholt	13	18	9
				Boxford	2	2	6
				Bungay, Sunday-school, for School in India	5	0	0
				For the Indian orph. Agnes Blackie	3	0	0
				For orphan, Fanny Sophia, in Mrs. Mault's Sch. Nagercoil	1	4	0
				For Chinese Mission	3	8	0
				Subs. and Collections	25	15	0
				Bury St. Edmunds, North-gate-street Chapel	48	17	6
				Chinese Mission	4	13	3
				Clare	11	10	0
				Cratfield, for the Nat. Tea. J. G. Cratfield	10	0	0
				Subs. and Collection	10	19	6
				Detenham	28	14	10
				Falkenham	1	18	6
				Framlingham	15	19	2
				For China	5	0	0
				Hadleigh, for the Nat. Tea. C. Kersey	10	0	0
				For China	22	11	0
				Subs. and Collection	11	4	10
				Halesworth, for China	5	0	0
				Subs. and Collection	38	17	0
				Ipswich, Tacket-street—			
				Rev. J. T. Nottidge, M. A.	1	1	0
				J. T. Shewell, Esq.	1	1	0
				Mrs. Buck and friends, for Nat. Girl, Eliza Crisp, Mrs. Lechler's female School, Salem, India	2	10	0
				Subs. and Collection	78	19	7
				Ditto for China	40	8	0
				Ipswich, Nicholas Cha.	54	6	9
				For China	3	0	0
				Lavenham	16	10	10
				For Nat. Tea. Isabella Meeking	10	0	0
				Lowestoft, Rev. Francis Cunningham	1	1	0
				Subs. and Collection	6	2	3
				Melford	4	11	9
				Nayland	5	14	0
				Needham-market	12	2	5
				Rendham	23	15	0
				For N. Tea.—Rendham	10	0	0
				For China	1	0	0
				Southwold	17	11	2
				Stansfield	19	6	6
				Stowmarket	93	11	6
				For Nat. Tea. J. A. Webb	10	0	0
				For Nat. Girl, S. A. Knill	2	0	0
				For China, J. A. Webb, Esq.	20	0	0
				Village Stations	12	3	3
				Sudbury, Old Meeting	72	1	0
				For China	7	0	0
				Trinity Chapel	16	4	0
				Teachers and Sunday-school Children for China	16	3	9
				Wattlesfield, a friend to Missions, by Rev. W. Garthwaite	196	0	0
				Subs. and Collection	14	14	0
				For Nat. Tea.—Wattlesfield	10	0	0
				Wickham Brook	14	2	1









